

A comfortable Epistle.

As the sonnes of light, in the midst of this
wicked generation: That ye shal be as Starres
in the night season, who yet are not chaunged
into darknesse: That ye shal be wheat amongst
the cockle, and yet that yee shal not chaunge
your nature, which ye haue receiued by grace,
through the felowship and participatiō which
we haue with the Lord Iesus in his bodie and
blood. And finally, that ye shalbe of the num-
ber of the prudent virgins, dayly renuing your
Lampes with oyle, as you that patiently doe
abide the glorious apparition and coming of
the Lord Iesus: whose omnipotent spirit rule
and direct, illuminate and comforte your
heartes and mindes, in al assaules,
nowe and euermore,

Amen.

*The grace of our Lord Iesus, rest,
with you. I. K.*

Imprinted at London by Thomas
Dawson, dwelling at the three
Cranes in the Vintree

1580

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THE *manifest*
BURTHEN OF THE
MINISTERIE.

Gathered out of the sixt cha-
piter of the Epistle of S. Paul to the Ga-
lathians, the first verse.

VERIE PROFITABLE TO BE
*read of euery faithfull subject, and of all that
desire to be taught in the waie
of truth.*

By IOHN HOLME.

Math. 11. 29. 30.

Take my yoke vpon you, for my burthen is light:

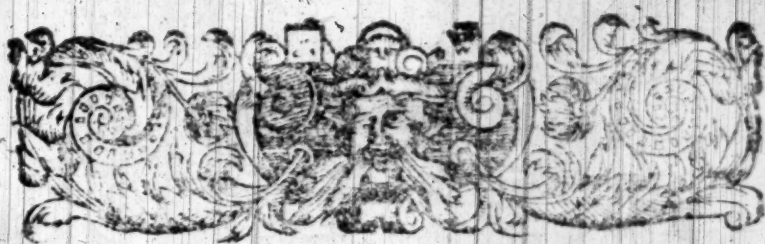


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1 5 9 2.

Scilicet. 1. 5. 9. 2.





TO THE RIGHT
HONOURABLE
George Earle of Cumber-

land, Baron Clifford, Lord Bromflet, Aton
and Vescie, &c. Knight of the most
noble order of the Garter: I O H N

H O L M E wisheth increase
of all honour.



Great no doubt (Right honorable)
are the blowes which our aduer-
saries the Papists haue giuen vs, and
yet our Church not once moueth
or giueth place to the traditions of
men : But yet in this notable victory and try-
umph ouer them, we may well be compared to
a company of souldiors, who hauing gotten a
pray, and falling forth amongst their selues for
the diuision of it, in the meane time the enemy
comes, and spoiles them all, and takes it quite
from them. Wee of England haue in peace pos-

The Epistle Dedicatorie.

felled the word of truth a long time, but about
vaine necessary trifles we are readie to go together
by the eares; a strange matter, that out of light
should spring such palpable darknesse, and that
our Ministerie should trauell as it were of feets.
Well, let vs take heed, that while we thus con-
sume one another, wee take not this iewell (for
which the Merchant sold all that he had to buy
it) and giue it to a Nation that will bring forth
the fruites thereof. Though the watchmen sitte
on the tower, and tell vs daily they espie immi-
nent dangers; yea, though his preachers tell vs
destruction will bee to Iuda, and desolation to
Ierusalem, yet we care not for the safetie of our
country, nor for the precious Gospel which we
would seeme to professe, our consciences are
feared vp, and the spirit of pride hath got the
dominion ouer vs, which a learned Father ma-
keth the cause of schisme and dissention.

In this little Booke (Right Honourable) I
haue prescribed a potion to cure such a grie-
uous disease, the qualitie thereof you shall bet-
ter perceiue if you read it through: and the ra-
ther I presume of your honor, for that of a child
you haue beene ready to benefite the Church,
being a father to the fatherlesse and widowe, a
restorer of the Leuites portion, a desier of the
world, and a chiefe defender of our Nation, that
night

The Epistle Dedicatorie.

night and day haue bene in the perill of sea, in
 perill of robbers, yea sometime with Paule in
 perill of death and that for our safety, who liue
 at rest eating the fruits of our labours in peace
 therefore since pouertie cannot giue to honour
 the thinges of this worlde, yet such as we haue
 with Peter that will we giue: beseeching your
 Honour the rather to accept of it, because it
 proceeded from a willing minde, and from a
 faithfull Northren heart, and thus I leaue
 it to your godly consideration, to
 whome our Vniuersitie is
 bounde in weightier
 matters.

Your Honours to command

JOHN HOLME.



TO THE READER.



Christian people strait is the gate,
and narrow is the way that leadeth
to eternall life, & few there be that
enter into it: but broad is the waye
that leadeth to destruction and ma-
ny there be that finde it out, and walke in it: the one
way full of pleasure and ease, the other crabbed,
crooked and full of sorrow. And this is the waye of
the Church and chosen people of God, Israel must
be under Egypt, the three Children in the fyrie
fornace, David must be persecuted in his owne
kingdome by his owne sonne, and Christ himselfe
must be crucified: No marvelle therefore though
the Devil sow contentions in our mindes, now wee
being at rest, for that even in peace we should begin
to warre, for the reforming of which mischiefe
many and sundrie Pamphlets have been written,
but either wee are to deafe that we can not heare,
or els to negligent in practising those thinges that
we heare: neuer so much preaching God be praised
neuer so little profitting, the Lord amend it. Some

TO THE READER.

of vs haue itching eares, to heape to our selues a number of teachers, and with some of vs it is midnight, we care for no teachers, the one sorte be the Brownists, the other be the Papists and Gesuits of our time. And though our most gracious Queen whose life the Lord long continue, as the faithfull witnes in heauen, do labour and strue, to set peace betwene Ephraim and Manasses, betwene Minister and Ministry: yet we disloyall seruants to so good a gouernour, flee farre from this peace. Was euer any land guided so well and wisely? yet behold the enuious soweth tares in the mindes of her loyall subiects, to driue them from obedience. These & such like are the trials, which perswade my heart of the trueth of the religion of England: For this causethou haste here (gentle Reader) the burthē of the ministerie, wherein is set downe the causes of contentions and scismes, lately sprung up amongst vs, desiring when thou knowest them to eschew the, and now to become true to her Maiestie, if heretofore thou hast not beene sound, so God will bless thee for thy true Israēlites heart, and guide thee in all thy waies, that thy foot dash not against a stone, and at the last bring thee to everlasting life through the merits of Christ

Yours Io. Holme.

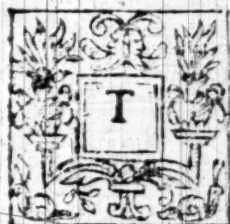




THE BURTHEN OF THE MINISTERIE.

GAL. 6. VERSE. 5.

For euerie man shall beare his owne burthen.



THE Apostle in the beginning of this Chapter exhorting the Galatians to the spirit of lenitie, that rather they shoulde admonish a brother by infirmitie falling, then rashly to condemne him for an Atheist or a reprobate: which hee prooueth by foure arguments.

First, because they should consider themselves how weake they were of themselves, least the Lorde also giue them ouer to bee tempted.

Secondly, because in so doing they did fulfill the lawe, euen the lawe of loue, which charitably commandeth them to thinke of their brethren.

Thirdly, because it would make them haue

B

a fond

The burthen of the Ministerie.

a fond conceit of themselves, to thinke better of themselves than indeed they were.

The fourth and the principall reason is laide downe in these short words; *For euerie man shal beare his owne burthen*: and therefore be courteous, mild and gentle. A doctrine so necessary, that without it the man of God can neuer bee made perfect, nor euer come to the wished ha- uen, but perish in the midst of the sea by bloi- sterous and most troublesome tempests. And as it is impossible to walke without a legge, or to bee valiant in war without armour or wea- pons: so he that is not furnished with this doc- trine, let him neuer flatter himselfe, for he will but proue a dastard in the field, and fall downe before his enemies to his own vtter ouerthrow in hel fire for euer. But I thinke it better for you and me, and more profitable to set downe the principles, whereof I intend now to speake, which are two.

First I will proue vnto you that euerie one hath a burthen: Secondly, that euerie one must beare his owne burthen.

For the first it were a large theame to handle and many volumes might bee spent in writing of it: you know that all we which bee the sons of *Adam* are sinners, and this sin is a burthen,

The latter proposition may be proued by
many

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many places: as is *Esay* the first; *Onus Moab*; the burthen of *Moab*: and what is it but the sinne of *Moab*? *Iudas* his sinne was such a burthen, so heauie that hee could not beare it, but most desperately by hanging himselfe, was the cause of the shortening of his daies. The like is prooued by that diueish image of sin *Caine*, whose sinne was so greuous, that one day scarce was he able to beare it. VVhich thing the blinde Philosophers did know and well perceiue: as *Cato*; *Nemo sine crimine uiuit*: None liues without a fault. No man is without this burthen (as *Iuuenal* saith) *Nemo sapit omnibus horis*. This is proued also in *Gen. 6. 5*. VVhen the Lord sawe that the wickednes of man was great vpon the earth, and all the imaginations of the thoughtes of his hart were onely euill continually. VVith this agreeth the saying of *Dauid*; *There is none that doth good, no not one, for they are corrupt, and become abominable in their doings*. So that (as *Augustine* saith) the wise man is without his works, and the yong man without obedience. VVe haue a figure in *Rhetorike*, called *bisteron proteron*, and yet no figure now a dayes, because it is the truth it selfe. The shippe which by violence of the waues is tossed hither and thither, and staggereth, as the Prophet saith, like a drunken man by contrarie winds, by reason whereof

the

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the shippe it selfe is turned vp side downe, and the men that were in it, in the seas most pittifully ouerwhelmed. The shippe of the worlde by the waues of wickednesse is turned vp side downe; the heauen that was aboue, is now below, and the earth which was belowe, is now aboue; wisdom is follie, and follie is wisdom; Loue, which was a couer for sinne, and as strong as the graue, is now as weake as water, and bewrayeth all sinne; Charitie, which was hot amongst men, is now quite frozen vp for want of heate; flesh'y heartes become flintie, and as hard as Steele; yea true religion, and vndefiled before God, is counterfeit religion, and goes for no currant money with some in England: so that either wee haue good heads to walke with our feet vpwards, or else we can but looke for a sodaine destruction, as the Sodomites, who were so drunken with sinne, that they could not tell where they were, but you knowe their punishment, a most iust iudgement, and I pray God that it light not on vs for our sins heere in England like vnto Sodome, yea worse than Gomorraha, who for our pride haue deserued the lowest place in hell, and for our couetousnes to bee punished with penurie, as was the riche man in the Gospell.

But to come a little more nearely to the mat-

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ter of my text: although these greivous finnes be a burthen to England, so that we had neede to wash our selues with Ilope, that we might be whiter than snow, as the Prophet *David* his request was, yet wee will leaue this, and come to more necessary matter. *Salomō* brings in a good conclusion. 1. *Ecclesiastes*, 2. Vanitie of vanities, all is vanitie, and what greater burthen is there than vanitie? Yea, what profit hath a man of all his labour vnder the Sun? one generation passeth, another succeedeth, and the earth remaineth, all things are troublesome and painefull, no man can vnderstand them. The eye is not satisfied with seeing, the eare is not filled with hearing, and this is a burthen: And to conclude (sayth *Salomon*) I haue seene all things vnder the Sun. But behold they are all vanitie and vexation of spirit, so that ye see the vanitie of this life is such a heauie and wearisome burthen, that a man almost cannot take no more in this world. But more particularly in these our dayes schismes and sects are great and heavy burthens, indeede it is necessarie that there should be such, but woe vnto that man by whom offences doe come.

By which things we may gather that these be the last times, and the dangerous daies, whereof our Saviour Christ and his Apostle Paul prophecieth full truly, for the first we read in the

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24. Mat. *Many shal come in my name, I am christ will they say, and shall deceiue many.* And in the 24. verie, *false Christs, and false Prophets, and shall shew great signes & wonders,* so that if it wer possible they should deceiue the verie elect. If any man then shall say vnto yon this is Christ, belecue him not, for beholde I haue tolde you before: but consider I pray you the 3. chap. of the 2. Epistle to Timothie, where he dooth describe and set the sects in their colors: for men shall be louers of themselves. In the 2. verse without natural affection; in the 3. Traitors; in the 4. hauing a shew of godlines; but haue denied the power thereof, in the 5. But in the next ver. are they most liuely pictured out, for of this sorte are they which creepe into houses, & lead captiue simple women laden with sins, and led with diuers lusts. In the 6. and in the 8 verse he compareth them to Iannes and Iambres, who refused Moses, but they shall preuaile no longer, for their madnes shall bee euident vnto all men; and in the 10. verse he prescribes a way to trye their spirits, by the example of himselfe: but thou hast fully knowne my doctrine, manner of liuing, purpose, faith, long suffering, loue, patience. But indeede they sit in the chaire of Moses, as the Scribes and Pharisees did 24. Mat. All thinges therefore which they

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they shall command you obserue and fulfil, but according to their workes do you not at all, for they say often and do not performe it. But to make any application of these I feare I should loose my labour, and sing to such an Adder as will neuer be charmed, though I sing neuer so sweetely: better is it therefore neuer to trouble my selfe at all, than to meddle with such a matter as can hardly be brought to passe, or to lay the ground worke before I cast account whether I be able to builde or no, lest that the ground worke being laid,, and I not able to finish it my selfe, become ridiculous vnto al, and that were a great burthen for me.

Now if a man will knowe certainly that hee hath a burthen, let him looke into the 7. of Ro. 7. Nay I knewe not sinne but by the Law, for I had not knowne lust, except the Lord had said, Thou shalt not lust. The knowledge therefore of our burthens cometh by the Lawe, not that we are vnder the Lawe, for now we are deliuered from the Law. But the knowledge of sinne only cometh by the Law, which is the onely office of the Law to driue a man to repentance.

Now that not only the children of disobedience haue a burthen, but also the elect children of God: it may appeare by the testimonie of Paul himselfe in the 17. and 18. verses. For I

know

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knowethat in me, that is, in my flesh dwelleth no good thing for wille is present with me, but I finde no meanes to performe that which is good: for I do not that good which I would do, but the euil which I would not do, that do I. And so he concludes that euen the contagion of sinne dwelleth in him, which is a grieuous and most hainous burthen.

And he that saith he hath no burthen, decei-
neth himselfe, and the truch of God is not in
him, as it is in the first Epistle of Iohn. 1. Chap.
8. ver. *If we say that we haue no sinne we deceiue
our selues, and trueth is not in vs.* And in the 2
Chap. He declares the meanes how to be eased
of our burthen. If any man sinne, wee haue an
Aduocate with the Father, Iesus Christ, the
iust, and he is the reconciliation for our sinnes,
yet there is a difference between the sinning of
the godly and the vngodly: Sinning of the
godly said I, there be many partes of the scrip-
ture that seeme repugnaunt to this: As first a
good tree cannot bring forth euill fruite. Hee
that committeth sinne is of the deuill, for eue-
ry one that is borne of God sinneth not, as the
Apostle witnesseth: that which is borne of the
spirit is spirite. Then how can the former stand
for a trueth, that the children of God shoulde
both sinne, and not sinne, haue a burthen, and
haue

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haue none, when as we knowe euen by naturall reason, that two contraries cannot stand at one time in one subiect. Now in that the righteous do sinne it is plaine, *There is none that doth good, no not one*, the righteous sinneth seuen times a day: and many such places. The answere is very easie, the righteous in deed do sinne, but not vnto death, because he is partely borne of God, and partly of a man, the first way he sinneth not, the second way hee sinueth. Nohah God his faithfull and obedient seruant although the Lord blessed him. saying to his seede, bring ye forth fruite, and multiplie, growe plentifully in the earth, and encrease therein. 9. Gen. 7. & 9. verses. *Behold I euen I establish my couenant with you and your seede after you.* Yet this waye hee sinned not, but afterwarde it came to passe that he drunk of the wine, and was druncken, and vncouered himselfe in the midst of his Tent: see, that no soner he was come into the world but he was infected by it, and fell from God most ruenously, by which wee may gather, how slippery places we men of this worlde, stand in, so that it is impossible for vs to walke in it without danger of our liues. No

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maruaile therefore though we be as blind as beetles, that wee cannot see the sunne-shine of righteousness, though it shine neuer so bright in England. O great and heauie burthen, in one houre able to crush downe our shoulders, and to cast both body and soul into the lake of destruction: wee see therefore that Noah sinned not the first way, but as he was man the second way. Abraham, although he did forsake his owne countrey, and all his kindred, to goe to the land whereunto the Lord appointed him; in which he sinned not because it was Gods commaundement, but hee lyed, Gen. 12. 13. in saying that his wife was his sister for feare of the Aegyptians: Say I pray thee, that thou art my sister, that I may fare well for thy sake, and that my life may be preserved by thee.

And this second way hee sinned, because his wife by this means was rauished by Pharaoh. Iacob the faithfull seruant of God, yet he decouied his master in diuiding the flock. Gen. 30. the second way hee sinned. Dauid the annointed of God, yet notwithstanding hee committed incest with Vrias wife, and therefore it was a heauie burthen vnto him: *Sed quid onus?* But what is the greatest burthen

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then? Euen the loue of Idols. And first men make this world an Idoll, especially wee of England, when wee like vnto Achabs wife are neuer content, though wee had neuer so much, yet still we desire more: and althogh (as M. Caluin saith) amongst men there bee such varietie of minds and desires, that as it is a world to see them: yet do all agree in this point most plainly, that with whole hart and mind they are occupied in the world, & the things therof: and surely his opinion is true and to be liked of all: for men nowadaies had rather eate the bread that perissheth, than drinke the water, whereof whosoever shall drinke, out of his belly shall spring riuers of waters of life: not of such waters as our Fathers drunke of in the rockes and died, but of the water of life, which neuer shall decay fro all eternities, and yet man most senseles, had rather bee in bondage than in freedome, hee had rather drinke of the filthie puddles of Aegypt, to be fed with butter, beefe, vnions, or garlicke, than for to drinke of the water whose streames flow from Iacob his well, or from the riuer of Eden: or to be fedde with Manna from heauen.

Thus men become without vnderstanding.

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ding, degenerating frō reasonable creatures to senselesse Idiots: and this is not the least burthen we haue to beare in England. The Ministers themselves haue their burthen; *Malum est nobis esse hic*: It is euill for vs to dwell here, for their portion is labour, a heauy yoke laid vpon the sons of Adam to humble them thereby. If labour then be necessarie for the Minister to feed the flocke, then also he must haue his tools to finish the work as well for the body as for the mind.

Now if the first fort which concerneth his body be wanting, which is sufficient maintenance; then what hope is there of the giftes of the mind? For (as Aristotle affirmeth) the minde doth followe the temperature of the body, and the body it selfe cannot last without nourishment: then what shal we thinke of those men that would destroy the foundation of our Colleges to increase their own possessions, which be the well springes of life to the whole land, confounding learning, & bringing in barbarisme, by making the wisdom of God inferiour to the wisdom of man? The word of God (say they) is simple, and may be vnderstood without the Artes: which if it were true, doubtlesse the Lorde would

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would neuer haue giuen commandement, that his Priestships should containe knowledge, or that the worde of God should bee preached or that there it ou'd be any Ministerie at all, but these and such like be the illusions of sathan, to deceiue the people in these last times.

Now they which would haue done vs this haue, were not our open enemies, for then we could better haue espied them, and so eschewed their malice: but it was our owne freends and familiars with whome wee haue walked in the house of God together, who went out from vs, but were not of vs, that most cruelly are bent against vs, and like vn naturall children destroy their owne deare mother, by whome they haue been brought vp, and cherished; yet many of them wil cal for a learned ministerye: but can any gather grapes of thornes, or figs of thistles? Can there bee any knowledge where there is no labour, or labour where there is no maintenance? No surely: for who would labour to become poore and base, and destitute of all things? or who would be a minister to haue the skin and the bone almost for apparell, so that he must take more care to preserue

The burthen of the ministerie.

life, than to instruct his people: being otherwise condemned of the most? O what a wofull case is this? we hang our Harps vpon the trees, and sit down by the waters of Babylon weeping, when we which are young schollers remember this Sion. And looke forth of our Studies with many salt teares, when we remember the vnmmerciful dealing of these that with-holde our maintenaunce from vs. They may well bee compared to Pharaoh, for when the iudgement of God was great, and terrible in his land, that hee could not deny but it was the extraordinary worke of God, yet for all this his hart was so hardened, that he could not be content to let the people go and serue the Lord, but vpon this condition, that they should leaue their substance for him, and his posterities: euen so the men of this worlde deale with the poote ministers of God: for thogh their consciences in keeping the maintenance of the Church do accuse the: yet they are content to call for a learned ministry, but provided still, they keepe their former possessions the spoile of the Church: No maruaile then if no residencie bee great in this land, when scarce two livings wil find a man bread and apparell.

The burthen of the Ministerie.

apparel. Is there not greater fault in the greedy cormorants of this worlde, who are the causes of all suche mischiefe, than in those that for necessitie and conscience sake, are constrained to take them, and surely there be manye that crye against it, but with no ground: for God knowes the simplicitie of many hartes, that haue two liuings. The Minister is said to be a feeder. 33. Ezechiel 1. and how can he feed others, when he can scarce feed himselfe? How can his life and doctrine agree together? when the cares of this worlde do choake his minde.

The children of Israel made Bricke by reason of their task-maisters a long time, & our Ministers are faine to become seruile: yea & as it were bond slaues, because their cruell task-maisters with-hold their right, their children crie in the streets being fatherlesse, what stonie heart will not bleed at this, and desire the Lord day and night till it be restored? Which if it were, then all the outcries of our monstrous hypocrites, men that cary the outward forme of godlinesse, would soone cease, that we might all agree in the spirit of truth, which is the bond of peace: that England might flourish and bee brought to all
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The burthen of the Ministerie.

the Nations of the earth, as the Sunne in perfect beautie : for want of discretion is the cause that hath caused so many libels to be written against our auncient Fathers of the Church, who are indeede the reformers of such abuses, if euer they be reformed.

This want of learning and Iudgement, doth cause them to shoote at al aduenturs, and to discouer the shame of their parents, if by any meanes possibly they could : such gracelesse children are nourished & brought vp in the bosome of this Church, which except they be cut off betim, it wil be a destruction to the whole cōmon welth, for a kingdom deuided against it selfe can not stand. Nay, if any house be against it selfe it can not endure.

If our realme be the one halfe papists, the other Brownests, how can the gospel take place in the hartes and conscience of men, But that destruction, calamitie, and miserie, should come vpon the whole body. They preache peace indeede with their mouthes, but they haue swordes in their handes and hartes. They are like vnto the graue, faire without, but within full of rotnenness, and corruption.

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The Crocodile seekes to see a man, but it is but to dispatche him: and these men they would bring in reformation, to deform vs which liue in peace and quiet one with another.

Moyfes was full fortie yeeres olde before it came into his harte to visite his brethren, but our yong heads will be scarce fourteen before they be medlers with the godly Bishops and fathers of our Church.

The Boyes of Beyell must call balepate, balepate, so long till the beares deuour the, well take heed ye that be infected with that leuen, for there is a rodde prepared for you, by the wisdom of our gacious Prince, & Councel. Did Paule euer reprove by libels? or, did the Apostles sowe sedicion by their doctrine? which 2. things doe argue in you the spirite of error, the spirite of lyes, withdrawing the minde of the people frō their loyall obedience, to their soueraigne Queen, but I warrant you, when they come to ryper yeeres, to try wisdom got by experience, then they sing cleane another song, & turne the backside of the booke vpwards: whereby it appeareth, that they were braine sicke in their youth, and a little giddie of the fren-

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he, their whole zeale, was but their vnbridled affections, which did driue them on with cordes of vanity, to speake euill of our learned fathers: and thus many of them, the disease being cured, haue confessed.

Nowe where the fountaines is muddye what hope is there that the riuer shou'd bee cleere. If the minister be infected with this heresie, then the people must needes be in a wofull case, for such preache themselves not the substance of the sincere and true doctrine.

The ignorant places are full of contentions, Ephraim against Manasses, and Manasses against Ephraim: and euery Coblers stall is full of the controuersies of the Church, & all comes by yong vnlearned bablers, that of good meat giue the people nothing but a bone to gnawe of, and yet they must fight for it like dogs: yea, all the former euilles which I haue named, come of one euil, namely, the wante of maintenance for a learned ministry, which they so oft call for: would to God I had the tongue of men and Angelles to mollifie their heartes, that keepees it from the Church, and to write it therein with the pen of a Diamond. Nay, I am perswaded that

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that the Papists with their blinde deuotion towards the Church, shal rise vp at the last day, and condemne vs professed Christians for our negligence heerein. They were neuer so forward in giuing to the Church, as wee are in taking from it, so that wee liue vppon the bloode of the people, and become fatte in wickednes, euen in the pleasures of sinne though they endure but for a season: thus couetousnes (dearly beeloued) when it crept into England, it did swallowe vp, and spoile the goods of the Church: but hearken ye deafe Adders, it is meete for you to dwell in your seeled houses, and the house of God to ly waste? 1. Hag.. And therefore it is that many of vs in England, haue sowne much, and bring in little; and haue eaten, but had not enough; drunke and were not filled; wee haue cloathed our selues, and yet we be not warme; and he that earneth wages hath put it in a broken bagge. Ye looked for much saith the Prophet, and loe it came to lyttle, and when ye brought it home, I did blowe vpon it saith the Lord, because of my house that it is waste, and ye run euery man to his owne house.

The Lord hath placed vs heere, in a fruit-

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ful land, and yet for this sinne of robbing the Church, the dew of heauen did not fall vpon the earth to moisten it, and so all our riches could not deliuer vs from great penury: thy destruction therefore is of thy selfe ô England, repent therefore betime, runne not a whoring after thine owne inuentions, and now build a second Church, farre more glorious then the first, and goe about it betime. The children of the Iewes were hindered, & had many lets, because they let slip the opportunitye.

Restore the goods of the Church betymex, and you shall see if your little doe not encrease to aboundaunce, and then euerye student will labour for knowledge and Religion to benefit the Church, to the confusion of Antichrist, to the conforming and conducting of your soules through the wilderness of this worlde to the kingdome of Heauen: this burthen if there were no moe in England, it were sufficient to bring fire and brimstone suddenlie to consume vs, but at the preaching of Ionas the Niniuites repented though his sermon was very shorte, yet 40. daies, and Ninuie shall be destroyed & turned the wreath of the Almighty cleane away

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away from them. And it may bee likewise that the reading of this little Pamphlet will at the least make some of them blush, when they consider how many learned men they hinder, that are faine to stay still in Cambridge for the great want that is in the Countrey abroad.

The Lord in times past had a controuersie with the children of Israel, because there was no truth, no mercie, no knowledge of God in their land. Ose. 4. 1. And what wil he doe with this mercilesse nation, wherein by the wicked the Prophets are almost stoned, yet in the best part they are scourged and whipt by extreame penurie? VVill hee not haue a controuersie with vs? and hath he not shewed tokens of it? These last yeares when a mightie nation did rise vp against vs like the sandes of the sea, though at that instant wee had some good motions, yet now when the peril is past, our hearts are hardened with Pharao, and we retorne with the dogge to his vomit.

Pharaoh had tenne mightie blowes at his heart, and yet wou'd not be reclaimed, and England hath had a thousand warnings, and yet still is hardened. Moses smit the rocke,
and

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and water gushed out to the comforting of the children of Israel. And I would to God that teares of repentance might make suche men to weep day & night for the desolation of this Ierusalem, and is it not a confusion of our owne faces, that beeing vnder such a most gracious Queene, by whose gouernement now this 33. yeeres wee haue enioyed all blessinges both spirituall and temporall, more than all our neighbor countreys about vs: that we (I say) should deale so vngratiously in with-holding the goodes of the Church, which by the bountifull hands of so gracious a Queene, and so prudent a Councell is bestowed vpon vs: and yet this burthen doth seeme to vs to bee so light, that we can wipe our mouthes, and say wee haue not sinned. Let Fraunce confirme vs in this doctrine, for by this sinne there came vp sectes and heresies, and had increased to a great and vnquenchable flame, had not the sling of Dauid, and the sword of Gedeon bene giuen into the Kings hand to fight the battell of the Almighty God for true religion, and for the establishing of the Church. Lord prosper his iourney, that through his hand Israel may be deliuered from Aegypt, where

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where it lyeth in bondage vnder the Pope, or vnder the Turke, & that the God of England may shew himselfe to be the true God, and therefore that it is impossible for them to kicke against the pricke, or for dust and ashes to wage warre against the immortall & euer-living God, whose power indeede no creature is able to resist.

I haue dwelt long (as you may see) in setting forth one of the burthens of this lande. But I may excuse my selfe, for this one is all: and where this one is remooued, there all other burthens may easily be taken away. So indeede it is a rocke of offence, a stone to stumble at, which except it bee taken out of our way, it is impossible that we shuld passe by it; except it be such men as will strayne a gnat, and swallow vp a camme'l. And vnto these what is it but is possible, who can speak to the Church out of euerie text all thinges? and these be they that condemn learning in Sermons, because indeede they haue none themselves. And this is the cause that the common people can better tell of cappe and surplesse, than of faith and a good conscience which that sect wants for the most part. Our Saujour pronounced a woe to the Scribes & Phari-

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Pharifies, because they were diligent in tything mint and rue, and euerie little trifle, leauing the weightier points of the lawe. But what if Christ were on the earth againe, doe you thinke they should escape with a thousand woes, because they haue beene the destruction of many mens souls, driving them to desperation, as by wofull experience wee see it daily, and all for want of learning? Such deale with our auncient Fathers writings, as they that haue cutte a purse, who takes the mony, and casts the purse away, for fear their wickednes should be knowne to the world: and they, for all that they cannot abide our Fathers, yet they are faine to flie to their writings to releue their necessitie, yet they cast away the purse. But all is for vaine glorie to set out themselves, as though it were their owne inuentions, or their owne arme which helped them. Thus they set at variencie the minds of the people: one holding of Apollo, another of Paul, & the third of Cephas; one of this man, another of that man: which things except they be lookt too in time, doe foretell the ruine of the Church to come. And though by reason of our most gracious Queene it come not in our dayes, yet it may
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come in the time of our posteritie, and the ages that are to come to the end of the world; and though our life be short, or lighter than vanitie, because our dayes are numbred, yet let vs worke those thinges in this short life, which may bring vs to immortalitie, where wee shall neuer carry any more burthens, but sing praises of the most high continually. And forasmuch as our life while wee liue in this worlde is subiect to many trials and temptations, as also that man euen against himselfe is alwaies fighting, the powers of his minde and body are alwaies at defiance one with the other, let vs therefore labor against our flesh, that the spirit of error do not overturn vs. Lucifer being the chiefeest Angel, because he would be equal with his maker, was cast downe into the lowest place in hell; but these men will sit in the iudgement seate of God, and crie damnation, damnation, as if they had some secrete inspiration from the Lords counsell. But will not God cast them downe? Will hee not confound their pride, that pul motes out of their brothers eye, but forget the beames which is in their owne? Yet I speake not this to defend non residence: for as there be that may iustly say, *Ma-*

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lum est nobis esse hic : So there are also that think it a pleasant life though they haue sufficient maintenance for their degree in the country abroad to liue at ease, and so in their life they expresse this saying; *Bonum est nobis esse hic*. It is an easie life to liue here. I muse how they blush not when men call them Ministers, when indeed they neuer do minister, and these men are alwayes learning, and neuer come to any perfection : and if they take neuer so great pains to the outward appearance of men, yet for all this, they are like vnto the candle, which beeing put vnder a bushell, giueth small light or none at all. O what greuous burthens are in England, whereof this is not the least : for such liue vpon the bloud of the flaine of the people.

Those therefore that bee guiltie in this, I accuse none, I speake it generally to all, lette them take heede of it : and I would to God that euen in this their day they would consider the time of their visitation, and so they would (considering the night is past, and the day is come) put away the workes of darkenes, and put on the armour of light.

The husbandman of whome the parable consisteth in the Gospell, after hee had once dressed

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dressed the trees of his garden, amongst the which, in one he had most delight and therefore tooke more paines in pruning of it, than of the other, supposing indeed to haue receiued the most fruite at it: but when the time came, beholde there was nothing vppon it but leaues. Then at the request of his seruant he let it stand another yere, and at the time appointed looked for fruit, and lo there was nothing. Then the husbandman saide, the third yere cut it down, least it also make the ground barren.

The Lord our God, who by his great mercie and goodnes hath planted vs in a famous vineyard, and hath taken great paines in pruning of vs, hath looked for fruite, but behold the bitter rootes of dissention. Now the Lorde expecting daily our amendment, hath let vs stand still in the flourishing vine, not for three yeeres, but for 20. or 30. and aboue, and yet behold no fruite but leaues in the best part, or else wilde grapes good for nothing but the furnace: Now what iudgement remaineth, but that we should be cut vp, least wee also make the country and the people barren amongst whom we liue. But I fear me this long forbearing is but to bring a

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greater destruction, and as a man would say to fetch his blow the further, that his stroke may be the greater.

By this which is spoken, you may partly perceiue, that euery man both by nature, & by the course of his life, hath a great burthen. But there be many mo burthens beside these, for vsurie is a burthen. The Vsurer can say for the defence of himselfe, I do nothing but that which the lawe will allow, although indeed vnder a pretence of lawe hee meane most deceitfully. But you knowe that Iudas vnder a pretence of holines betraied his master, and so those Vsurers eate vp the people sucking the bloud of them, and all this vnder the colour and pretence of lawe: But though euerie one do sinne, and haue a great burthen: yet notwithstanding, as a broken peece of gold is not to bee cast away, so wee should beare with the infirmities of our brethren, helping their weaknes: & so it wou'd followe, that we shou'd beare one anothers burthen; for he that seemes to stand, let him take heed that he fall not. 1. Cor. 10. 12. Thy brother fell to day, thou maiest fall to morrow: for there shall bee iudgement merciles to him that sheweth no mercie, and mercie

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reioyceth against iudgement. 2. Iam. 1 3. Let vs therefore be merciful as our Sauour Christ is merciful, for Christ hath once suffered for finnes. 1. Pet. 3. 18. The grace of God hath appeared vnto all. 2. Titus. 1 1. Instructing the with meeknes, that are contrary minded prouing that if God at anye tyme will giue them repentaunce, that they may know the trueth. 2. Tim. 2. 25.

So that ye see the burthens of men bee infinite, and yet men not to bee reiected for their burthens, for vnder a filthye and polluted skin may be a full sound body, & vnder vice may lurke excellent vertue. Helena, as Poets faine, had a mole in her cheek which made her more amiable: so that vice doth rather adorne, then any way dishonor the subiect in some, neither is the Lord his hand shortned, that it can not make an euill tree bring forth good fruit, for he that made the eye, will ye not haue him see? and hee which made the eare, will ye not haue him heare? Hee which created man can hee not change man which way he will, who hath euen the Kings heart in his hands, as sayeth Salomon to dispose & turne as pleaseth him best.

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But I will let this point passe, and come to the second thing which I promised in the beginning to speake of, that as euery one hath a burthen, (as you haue heard before) so euery one must beare his owne burthen. The soule which sinneth shall die. 18. Ezech. 20. The fathers shal not be put to death, for the children, nor the children put to death for the fathers: but euery man shal be put to death for his owne sinne. 24. Deut. 16. So then euery one of vs shall giue accountes of himselfe to God. 14. Rom. 12. By which two places it doth appeare without all controuerfie, that euery man shall beare his own burthen. But some may obiekt (flesh and blood is ready to make obiections, as did Nichodemus, howe can a man saide he be borne again) alleging a place of scripture against this doctrine, out of the 20. of Exod. 5. visiting the iniquitie of the fathers vnto the children, vppon the 3. and 4. generation of them that hate me. Adam sinned, and so we all are punished. 3. Ge. Achabs wiues sinne brought destruction vpon all their kinred. Hammon sinned, and all his house was punished.

Dauid sinned (as I said before) and all his

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his Realme was punished with a sore pestilence. If this then be so, as it is most sure because the Lord hath spoken it, then how can this stand? The former is taken for eternall punishment of God after this life, the better for temporal and momentary punishment, and those the Lord layeth often on one man for the sinne of another; and the schoolmen giues very good reason for it, but especiallie *Thomas Aquinus, quia unus res est alterius, 2. propter periculum imitationis*. And althogh the schoole men in very many pointes erre, yet in these they haue said moste truely: for both man is prone vnto sinne by nature, and also verie easily bent vnto it by the example of others, *nam exemplum est altera natura* as one saith verie wisely. But there is a punishment eternal, and in this euery one shal beare his owne burthen: for he that sinneth shall die.

The wicked in deed may flourish for a time, but it can be no long space, the chaffe may growe with the wheat, but it is but til Haruest.

Dauid at the first sight of the wicked thought that they had been the onely men, but when he went into the house of God, & there

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there did consider the end of these men, the he concluded, and said, that his foote had almost slipped: For they shall soone bee cut downe like grasse, and shall wither, as the greene herbe. 37. Psal. 2. The worme shall feeble his sweetenes, he shall bee no more remembered, and the wicked shall bee broken down like a tree. 24. Iob. 20. But wherfore do the wicked liue and wax olde, and growe in wealth? There seede is established in their sight with them, and their generations before their eies; Their houses are peacable without feare; and the rodde of God is not vpon them; Their Bullockes gendereth and faileth not; their Cowe calues, and casteth nother Calfe. 21. Ioh. 7, 8, 9, 10. ve. He will denide their leaues in his wreath, they shall be as stubble before the winde, & as chaffe that the storme carieth away. 17, & 18. ve.

Thus you see what an euill bargaine the wicked make in this life, for temporall pleasure, they haue eternall paine: and for the things of this world, they loose the euerlasting ioyes of heauen, and this is not onely a great burthen, but euery man shall beare his owne burthen for this cause.

And thus I haue in some measure fulfilled

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led my promise, nowe it remaineth that after the ground worke laid, I should goe on and finish the building, and surely where doctrine goes not before, their exhortation can take no place: for as the building cannot stand without the foundation, no more can exhortation, without doctrine, but lyke to the houte builded vppon the sandes, which when the raine came, fell, and the fall therof was great: the winde blew it downe, and why? because it was not builded vppon a rock, and had no sure foundation.

The vse of this doctrine serueth to al estates and degrees of this life, and seing that euery man hath a burthen, som greater, som lesse, according to their sinnes, and in al some it behoueth vs therefore with speed to come neere to the proclamation made by our Saviour Christ: Come all you that be heauye laden, and I will ease you, for so hee loued the world, that he gaue himselfe for it: Thou therefore that art a Minister, do thy office truly, eat not vp thy flocke by making vsurie vpon them, and consider the last words in our Saviours will: Peter louest thou me? feede my flock, or if thou louest me, feed my flock. The same he repeted three times most vehemently

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mently, which surely doeth argue the great necessitie of it.

And though men haue arrowes in their tongues, and shoot at thee by euill reportes, yet if thou be diligent, thou shalt haue comforte, for the day will come, and it is not far off, wherein euery man must beare his owne burthen.

It serueth also for a singuler vse to the vniuersitie, that care be had of sufficient men, for the discharging of the duty of the Ministerie; such men, who resemble the trees of Persia, that are alwayes budding, and haue alwaies ripe fruite on them, as Theophrastus witnesseth: Such as wou'de instruct the people of God, giuing them ripe & wholesome doctrine, fit for the eating. But alas there is a great want of this, which is a heauie burthen to vs heere in England. The wisemen of our time are become yong children, and the olde grayheaded ancient men, are become yong Schollers: and what is my meaning, but as I said before, that such are alwaies learning, and neuer come to anye perfection. I meane not the Reuerend fathers of our Church, who take great paines in pruning of vs, but of such as will neuer be pruned.

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ned. But what a fearefull and dangerous thing this is, in that day will appeare, wherein euery man shall beare his owne burthen.

Let vs therefore (dearely beloued) bee true harted one to another, and pluck the vi-
fardes of hipocrisie from our faces, where-
with we haue bene couered a long time, and
so speaking the trueth from our hartes, wee
may in that day be iustified, wherein euerie
man must beare his owne burthen. And let
vs not suffer the people to starue, for want of
teaching, as wofull experience doeth shoue
the like in this Church of England, but espe-
cially in the North partes, who for want of
preaching, liue in darknes, & in the shadowe
of death, such scarcitie there is of those that
shoulde guide their feete into the waye of
peace.

The Lord graunt that we of our Colled-
ges, who liue by the sweate of their browes,
be not plagued for it in that day wherein e-
uerie man must beare his owne burthen. But
you that be rich, withdraw not your minds
from Christ, by reason of aduersitie, which is
incident to the Gospell, bee not content to
do onely those things which you may with
ease, or with the commoditie of this life; for

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so did the yong man : but when Christ came at this; Seil all that thou hast and giue to the poore, then hee went away from Christ sorrowfull : for why, he had great possessions.

And I feare if a triall should come, we that now are the greatest possessors, would then be the least, and turne away from Christ, for why wee haue great possessions : and so it would go euill on our partes euen in the day wherein euery man must beare his own burthen. And you also for whom I haue caused this litle exhortation to be put in print, that burthen your selues with the curse of the Church, and with Ananias defraud his Ministers of their right ; now at the last awake out of your dreame , suffer not your eye lids to sleepe , nor the temples of your head to take any rest , vntill you haue restored that which you haue wilfully and wrongfully detracted. And now, euen now kisse the sonne least he bee angrie, and so yee perish euerlastingly : If his wrath be kindled, yea but a litle, woe be vnto you : it had beene better for you that you had neuer beene borne, or that a milne stone had beene tyed about your necke, and beene cast into the sea; for in that day of the wrath of the Lord, the hills wil not

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couer you, the fire will not consume you, the water will not deuoure you, but euerie one shall receiue iudgement, and no meanes to escape, euen in that day wherein euery man must beare his owne burthen.

This exhortation might be enlarged further for the beating downe of euery particular sinne in the whole life of man, but that would require whole volumes, and not the shortnes of this Pamphlet. Heere therefore I will make an ende, desiring God that hee will forgiue vs our sinnes, that he would burie them in the death of his Sonne, and mortifie our euill affections, that so wee beeing dead vnto sinne, may liue vnto righteousness, and be found blamelesse before God, euen in that day, wherein euery man must beare his owne burthen.

A praier.

O Pen our eyes (O Lord) that we may bee turned from darknesse to light, from the power of Satan to thee our God. Open the hartes and eares of vs thy people here in England, that we may imbrace this comfortable doctrine: for Paul may plant, and Apollo water, but it is the Lord of life that giueth the increase. We therefore sue to thy throne of mercie (most mighty & most mercifull Father) beseeching thee to heare vs for Christ his sake, pardoning and forgiving vs all our sinnes, which bee the causes why thou wilt not heare our praiers, and graunt our requests, except they be wiped away in his blood. Build thou Ierusalem in euerie one of our hartes, and gather our wicked affections into the household of Israel. And forasmuch as this our land hath lately beene troubled with great contentions, and all proceeding from the pride of our hearts, now therefore (good Lorde) after this great tempest send a gracious calme, and after this long warre send vs euerlasting peace towards the kingdome of heauen, through the merits of Christ Iesus our onely Lord and Saniour.

Amen.

FINIS.

